

*A Brief Answer to F. Bugg's Brief Reply to the Considerations Humbly Offered by the People call'd Quakers, Relating to the Bill for Restraining the Licentiousness of the Press.*

**I**T has been the known Practice of the said F. B. of late Years, not only to Buify himself to Interrupt our Applications to the Parliament, by his Abusive Pamphlets, but now strives to have us debarred of the Liberty of the Press, that he may more easily Misrepresent our Christian Profession, and Calumniate us without Detection, as appears in his said pretended *Reply*; and therefore the more Necessity that we (the said People) should not be debarred of the Press for our Just Defence, according to Holy Scripture, that we may not be Defamed (in our Christian Reputation) as *Seditious* or *Blasphemous*.

According to his usual Method, he begins with a perverted Quotation upon our Considerations, thus, *viz.* [Yet, say they, to Limit the Press, we conceive Unsafe.] Instead of [to Limit Religious Books to a License, &c.] Thus he stumbles at the Threshold, and Imposes on the Reader. And as false it is, That the Quakers are Guilty of Printing and Publishing Seditious and Scandalous Pamphlets; and as unjustly Inferred, that therefore a Restraint on them they think Unsafe.

1. Of Kingly Government; about Earthly Kings, &c. he gives Curtailed and Broken Quotations, but not the Dates of the several Papers, he mentions, which (however Perverted) we take the General Import thereof to mean, That our Lord Jesus Christ is King over true Christians Consciences, and his own Spiritual Kingdom (which is not of this World) and not Earthly or Persecuting Kings, as are mention'd.

2. Of Parliaments; We find not F. Howgill fairly Quoted, but grossly Abused, by leaving out what he saith for the good Intention of Parliaments.

And is it reasonable we should Answer for the Opinion of the Council of Officers (against the House of Lords) in the Commonwealths days, or what any one told them thereof? \* Or is it a good Argument, that because the Corruption and Bad Lives of Earthly Kings and Governments, as also their Ends, are upon Record both in History and Sacred Writ, that therefore all such History and Writings (or Citations out of them) are Seditious? Or because some have Writ against the Oppression of former Persecuting Kings and Parliaments, were it a good Inference that therefore the Quakers ought not to have Liberty of the Press to Defend their Religious Perswasion, Christian Profession or Innocency? when they have not the least Design of Sedition or Scandal against the Civil Government, or Constitution of Parliaments; tho' to tell of Respect of Persons, and not Equality in Chosing Members, be Quoted as Seditious, yet it is no new thing; Undue and Partial Elections not unknown to Parliaments, who have Endeavoured to Reform the same.

\* See Truth and Innocency, pag. 64.



3. Of the Holy Trinity; Thereby being meant, that, in the Deity, there are Three Bearing Witnesses in Heaven, the Father, the Word, and the Spirit, i. e. the Father, the Son, and the Holy Ghost, which are One God Blessed for ever, the Scripture Terms thereof are not Questioned, but owned by the People called Quakers, \* what Disputes or Reflections soever have been (about Unscriptural Terms and Distinctions) they were never by any of us applied or intended against the Blessed Deity or Divinity of Father, Son, or Holy Ghost.

\* See Rambling Pilgrim, p. 45, 46.

4. Of Christ our Blessed Lord, the Eternal Son, or Word of God, his Body that Dyed, is called in Scripture the Body of Jesus; and 'tis said he Suffered and was put to Death in the Flesh, 1 Pet. 3. 18. Not in his Divine Nature, for that never Dyed. This was W. P.'s Sense, \* That the True Ministers do not Preach Christ without Only, as he is in Heaven (and Glory) above, but also as he is in Men's Hearts, is an Undeniable Christian Doctrine. The Word Only being omitted (in one Edition of William Smith's Primmar) is made an Accusation against us (as if we denied Jesus to be Christ) tho' the same Word Only be inserted in his Works in the same place. Thus unfair is this Adversary.

\* See Truth and Innocency, p. 71, 72. And D. P.'s Vindic. Verit. p. 89, to 110.

5. Concerning the Holy Scriptures. We Hope our preferring Christ the Word, and his Spirit to the Letter of the Scripture, and yet owning the Holy Scriptures to be given by Divine Inspiration, and preferring them before all other Books, may not be Offensive, or render us Uncapable of the Liberty of the Press, or of our Consciences.

If one should Argue thus against us, Some of your Antient Friends Writings are Perverted and Misconstrued, (and thereby made Offensive) therefore you must Write no more: Or, some of you have spoken something amiss, or that Offends Us, therefore you must never speak more. Would this be fairly Argued? Yet we don't see our Adversary make better Work on't against Us.

Under the Title of the Holy Scriptures, F. B. sets, the Letter is Death-Beastly Wares, &c. as if the Quakers so Term the Holy Scriptures Beastly Wares (Oh! Horrible); this has been often Charged upon him, and Refuted as a gross Slander and Forgery, and not found applied to the Scriptures in his own Quotation; tho' he persists repeating the same, and in such foul Aspersions, as, that the Quakers Vilify the Scripture, Blaspheme the Blessed Trinity, Reproach Christ's Ministers. (But, F. B. didst thou so, when a Quaker 25 years?) Boldly in Print tell the World, that such as turn from them, and Embrace the Christian Faith, are the worst of Apostates, worse than Francis Spira and Julian the Apostate. Quoting John Whiting's Book, [Judas and the Chief Priests,] Preface and p. 5, 6. wherein F. B. Notoriously Wrongs both the People called Quakers, and J. W. also, who never told the World so. And to his Charging the said J. W. with false Stories of G. Keith; J. W. saith, he has several Certificates to prove the Truth of what he related concerning G. K. in his Preface, under the Hands of such as were Witnesses of the same, ready to Produce as Occasion may offer.

His Story by the Fire side against Edward Dikes, Junior, of Bury St. Edmunds, and his Constructions on the Words we and you, are so Ridiculous that it is not worth insisting on. He again Clamours out their Blasphemies (against the Quakers) upon a Passage Alledged against our Deceased Friend Edward Burroughs, terming him as Horrible an Impostor as Mahomet, about the

the Sufferings of the People of God; which yet (he saith) he could never find any of them so Defend; tho' the same be fully Answered and Explain'd in *Vind. Verit.* p. 206. F. B's. Story of G. F. hiring Two Jews for 80*l.* we reject as his own Forgery.

But no better Treatment, or Manner of Answering, do we expect from a Mercenary Scribbler, than Reiterated *Perversion*, *Forgery*, Curtalizing and Confounding Quotations, whereby the Best of People and Books have been grossly Misrepresented. Therefore the more Need of the Liberty of the Press for Just Vindication. Passing by several other Abuses and Falshoods, for Brevity sake, we Refer the Reader to our following Answers to F. B's. Books, &c. viz.

1. *Judgment Fixed.* Printed 1682.
2. *The Quakers Answer to a Scandalous Libel.* 1690.
3. *Innocence against Envy.* 1681.
4. *The Contentious Apostate, and his Blow Refelled.* 1691.
5. *The Contentious Apostate Recharged.*
6. *A Charitable Essay, in order to allay the Outrage of a Contentious Apostate.* 1693.
7. *The Quakers Vindication against Francis Bugg's Calumnies,* 1693.
8. *Innocency Triumphant over Insolency and Outrage,* 1693.
9. *A Just Enquiry into the Libellers Abuse,* 1693.
10. *The Counterfeit Convert, a Scandal to Christianity,* 1694.
11. *An Answer to Fra. Bugg's Presumptuous Impeachment,* 1695.
12. *A Sober Expostulation with some of the Clergy, against their Pretended Convert Francis Bugg his repeated gross Abuse of the People called Quakers,* 1697.
13. *A Rambling Pilgrim, or Prophane Apostate Exposed.* [Wherein he is Detected of gross Calumny, Forgery and Prophaneness.]
14. *A Just Censure of Francis Bugg's Address to the Parliament, against the Quakers.*

For the said Books Enquire of  
T. Sowle, Bookseller, in  
White-Hart-Court in Grace-  
Church-street, London.

By G. Whitehead,  
And others Concerned.



A BRIEF ANSWER to  
*Francis Bugge's* Reply,  
to the *Quaker's* Confe-  
derations Humbly Of-  
fered.

